whom rests the individual soul, whose essence is knowledge with all the senses, the vital powers and the elements, becomes all-knowing and enters into all things/'

Chapter V *deals with the effects of meditation on the sacred syllable "Aum".*

1. Then Satyakama, the son of Sibi, asked him, " Sir, he who amongst men meditate on the syllable *Aum* up to the time of death,—what world does he gain by that ?

" 2. He said to him, " 0 Satyakama, verily this syllable ' *Aum* ' is the higher and the lower Brahman. So, it is by this help that the wise man gains either of these two.

3. If he meditates on one measure only, *i.e., A,* he enlightened by that only, soon returns to the earth. The *Rik* verses bring him to the world of men. There, adopting discipline, *Brahmacharya* and reverence, he enjoys greatness.

4. If he meditates on the second measure, *i.e.,* U in his mind, he goes to Heaven. He is taken up by the Yajur verses to the lunar world. Having enjoyed greatness in the lunar world, he returns.

" 5. Again, he who meditates on the Supreme Person with the help of the syllable *Aum* in its three measures, reaches the radiant sun. As a snake gets rid of its skin, so he gets rid of sin. He is taken up by the *Saman* verses to the world of the lower Brahman. From this concentration of life *(i.e.,* the source of all life) he sees the Person, higher than

the high and pervading all organisms. On this subject there
are these slokas."

Chapter VI *deals with the sixteen parts of the individual Self and the attainment of true immortality by the merging of these farts in the Supreme.*

1. Then Sukesa, the son of Bharadwaja, asked him,

Sir, Hiranyanabha, a prince of Kosala, came to me and
asked this question. " 0 Son of Bharadwaja, do you know
the person with sixteen parts ?" I said to that young man,
" I do not know this ; If I knew this, why should I not tell